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student with a mass of the most valuable
information, which he would in vain seek for else-
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and for sale by
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God in those events. The first edition was sold in
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of Superintendents and Teachers of Infant classes
is invited to the work.
BROCKETT, FULLER & CO.

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

"WHAT THOU SEEEST, WRITE—AND SEND UNTO THE CHURCHES."

TERMS—\$2 PER ANNUM, PAYABLE IN ADVANCE.

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The Religion of the Bible, the Religion of our Confederacy.

Of all the themes of public rejoicing which throng in our thoughts to-day, we reckon as the first, the great truth that the religion of the Bible is the religion of our happy confederacy. Its great elements are intimately involved with our constitutions and laws. Though they do not establish any particular form of it as the religion of the state, they do give it such a preference over whatever else is called religion—such a preference over skepticism and infidelity, that we may truthfully dominate it the religion of the land. We are aware that the converse of this statement has been claimed to be true. The fact that there is, in our laws, no formal recognition of the religion of the Bible, as the established religion of the nation—that it is not patronized by our national legislation, nor sustained by our national revenues—has been seized upon to show that the nation has never acknowledged the Gospel—that the principles of our government are as favorable to one system as to another—that the Koran, or the Age of Reason, is on a legal equality with the Bible—that our legislatures are as free to blaspheme God as to invoke his blessing—that our Sabbaths may be observed or de-
segregated according to the prejudice or inclination of our citizens, and that it is equally consistent with the spirit of our institutions, and the duties of those who live under them, to pray or to curse, to acknowl-
edge the power and majesty of Jehovah, or to trample on his law, and deny his existence. But the dishonoring assumption is contradicted by the genius of our institutions, and by the spirit of our laws. It is denied by our wisest lawgivers, and by the soundest judicial minds in the nation. All the decisions of our higher courts acknowl-
edge the Christian religion as a fundamen-
tal element of the common law. Says the late Justice Story, in his Inaugural Address at Cambridge: "One of the most beautiful boasts of our municipal jurisprudence is that Christianity is a part of the common law, from which it seeks the sanction of its rights, and by which it regulates its doc-
trines. This boast is as true as it is beautiful. There never has been a period in which the common law did not recognize Christianity as lying at its foundation. It pronounces illegal every contract offensive to its morals. It recognizes, with profound humility, its holidays and festivals, and ob-
serves them as *diebus non iudicandi*."
The religion of the Bible is the religion of the land from the fitness and necessity of the case. It has been claimed that, for the laws of the land to give the Gospel any preference over other systems—for them to favor it more than Mohammedanism—or Rationalism—for them to assert its principles, or patronize its institutions, is to invade the liberty of conscience; to fa-
vor the believers of one faith more than those of another, and thus abridge the freedom of the latter. Thus men appeal to what they are pleased to term the principles of freedom, to prove that it is unjust for the nation to make any specific recognition of the religion of the Bible. But to what does this argument amount? Carry it out and to what consequences will it lead? Why not say at once, that for a nation to adopt any particular system of moral duty, in preference to another, is to violate the rights of conscience, and abuse the privi-
lege of the free? If it be a denial of free-
dom to adopt the Christian religion in preference to any other system, then it is equally a denial of freedom to establish a moral code, in which violence, revenge, and im-
purity, are condemned, in preference to one in which such offences are tolerated. Then it is an abridgement of freedom to base laws on one particular system of morality, in-
stead of framing them with an equal refer-
ence to all the absurd, contradictory, and impious systems which different men have originated and adopted. If it be an abridg-
ment of rational freedom to frame our laws on the truths of the Bible, and adjust their administration to the genius of its religion, it follows that the tastes, prejudices, incli-
nations, and opinions of men, whatever they may be, and however they may vary on human interests, must neither be dis-
puted, nor restrained in their operation. Religion is not more closely involved with the rights of conscience, than are morals. Truth is as much the basis of the one, as of the other. The believers and the rejecters of Christianity can no more agree in refer-
ence to the fundamental principles of mor-
ality, than in the leading doctrines of religion. But all governments must assume

some kind of moral principles, or their ad-
ministration will be nothing more than the
gratification of caprice, or the exercise of
despotic power. All the restraints of law,
and all the penalties which it enforces,
must relate to, and urge, the practice of
morality, or the ends of justice will be de-
feated, and the dearest rights of society
sacrificed. It follows, therefore, that there
is a point somewhere this side of an indis-
criminate deference to the varying con-
sciences of pagan and infidel theorists, on
which the law must lift its standard, and
reach its defences. Without this, society is
insecure, and freedom has no guaranty. If
men are to have no rule in matters of
morality and religion, but that which is
furnished by their consciences, they will be
destitute of anything which can exert a sa-
lutory control over their conduct. The
Arab will claim liberty of conscience to be
a Mohammedan in his religion, and a robber
in his morals. The Atheist, who denies
that there is any such thing as an inherent
distinction between virtue and vice, will as-
sert liberty of conscience to be immoral as
well as irreligious—to profane the sanctu-
ary of domestic life, as well as to deny and
blaspheme God. One man's conscience is
opposed to the rearing of churches, and the
multiplication of Bibles, and regarding
them both as pests, he may proceed to de-
stroy them. Another may be conscientious
under certain circumstances, in exciting an
infuriated band of rioters to deeds of vio-
lence and blood, instead of waiting for the
tardier corrections of law. These are
pleas which you must allow, the moment
you deny the right of government to base
its administration on the great principles
of moral and religious truth contained in
the Word of God. And what government
can tolerate such things and secure the lib-
erty and happiness of the governed?—
Hence the necessity of framing all laws for
the regulation of human conduct, and for
the conservation of civil liberty, on the
great basis of the Gospel of the Son of God.
There is no such thing as correct moral
principles, without correct religious prin-
ciples. True morality has its only founda-
tion in the nature and government of God.
And if God be denied, morality sinks to
expediency, and principle becomes inter-
est or convenience. You cannot adopt the
morals of the Bible unless you embrace the
God of the Bible. You cannot claim the
virtues of Christianity, if you reject its
doctrines and precepts. You cannot pro-
mote the system of practice by which the
lives of Christians are made more pure
than those of pagans, without adopting the
system of faith which distinguishes Chris-
tianity from paganism. Whoever adopts
the former, must, of necessity, embrace the
latter. It is, therefore, necessary, in order
to the conservation of liberty, that a gov-
ernment should recognize the religion as
well as the morality of the Bible. And
the framers of our constitutions and laws,
in adopting, as they manifestly have, the
great principles of revealed religion, as
the basis of our free institutions, have yield-
ed, not to passion or to prejudice, but to
the inflexible necessities of the case. All
legislators have acknowledged religion as
the only basis of morality; and all the en-
lightened nations of Christendom have
adopted the religion of the Bible, in a great
or less degree, as the foundation of their
laws.—Rev. J. N. Murdock.

Value of a Disciple.

A wicked world has, at times, found them
a very good article for certain purposes of
theirs. The Jews thought a disciple's skin
was a good article to try the lash upon to
see whether it would answer to be used up-
on the skins of the animals. Paul and
others had a taste often of this kind of ex-
periment. And by using the body of a
Christian for the object, they could tell
how expert a man could become in throw-
ing stones, and how much flesh he could
mangle, and how many bones he could break
in such a kind of recreation. Paul was a
target of this kind divers times. Nero
found the saints of some value, in that, by
wrapping them up well in garments starch-
ed with oil and pitch, and setting them on
fire, they could illumine the streets of
Rome of an evening. They were a capi-
tal article to bait wild beasts with in the
gardens of divers of the Roman emperors.
And in better times they have been found
quite valuable to keep up the fires of the
Inquisition and to occupy its dungeons.—
And last, not least, they have been found
in all ages of very great service to furnish
those, in want of such articles, objects of
contemptuous merriment and ridicule—a
point for a jest, a subject for a sneer.
The saints have done the world some
service then. The impious of all times
might have been floundering in the Slough
of Despond if they had not had materials to
try their whips and crack their jokes upon.
But it is not out of place, since we are
upon the subject of the value of the right-
eous, to see whether they have been of a
trifle of value to the world otherwise than
for the important services referred to above.
There is a city in a blaze! And thou-
sands of beings are lost, and vast riches are
burned up, and the smoke of her burn-
ing goes up before God like the smoke of a
furnace. There had been a few righteous
persons there, and they were of such value
that had there been ten, that horrid conflag-
ration, and that awful sacrifice of life,
would have been prevented. A saint was
worth a trifle in those days, if ten of them
could have saved thousands of lives and
millions of property. They were the theme
of just often; yet surely it was no joke to
unhappy Sodom that there were not more
of them then.
There was a time when the Israelites
were senseless and insane enough to get
themselves a golden calf, and in deepest
insult to the Divine Majesty, they gave it
the homage due only to himself. How ter-
rific his language: "Now therefore let me
alone, that my wrath may not be against
them, and that I may consume them."—
How ready was the sword of impatient
justice to leap from its scabbard! The
matches of God's dreadful artillery were
all lighted! But Moses stood before him
in the breach. Nothing saved these guilty
and impious idolaters but the interposition
of that single man. And it was because
he was himself a saint that his interposi-
tion was of any value. I think a saint is
worth something at this rate.
Job's three friends fell into trouble.—
Such a startling message as this came:—
"My wrath is kindled—for ye have not
spoken of me the thing that is right." And
a dreadful storm was gathering. But it
was no jest that Job was a saint. Look
and see: "My servant Job shall pray for
you, for him will I accept." Saints were
worth something as far back as Job's days.
And it was worth while to have such a
saint in Israel in Ahab's time as Elijah.—
The heavens were brass and the earth
powder and dust, as a dreadful death was
destroying every green thing. Famine re-
igned and desolation and death reigned on
every hand, for out of the lowering sky
there had not been a drop of rain for three
years and six months. Look at that soli-
tary man on the top of Carmel. He casts
himself down upon the earth and puts his
face between his knees. He is in commu-
nion with God. His soul is moved in be-
half of the miseries of man and beast on
every hand. And he prays not long, ere
the heavens are black with clouds, and
there is a great rain. That man is worth
something to the world, and it is his reli-
gious character that makes him so.
There was a pagan scoffer of the saints
in the shop of the Philippian jailor, who
thrust (with a will) a couple of them into
the inner prison, and made their feet fast
in the stocks. They were of little account
with him—the off-scouring of the earth. But
he altered his mind before morning.
God shook the prison by an earthquake,
and shook that jailor out of the stupor of
his sins, and into such an apprehension of
the value of the saints, that he fell down
trembling before them and entreated to
know what he should do to be saved. It
was worth something to him that they could
—as they did—guide him to Christ and the
joys of his salvation.
During the latter part of the last cen-
tury an important military post in India was
in imminent danger of being lost by fami-
ne.—There was food enough in the coun-
try, but the often deceived people would
not bring it. At this exigency the character
for Christian integrity of one man saved
it. The missionary Swartz gave him his
pledge that every rupee should be paid
which should be due any man for food, and
it came pouring in in abundance. And
Hyder Ali, a powerful prince, refusing to
negotiate a treaty with any other person,
said, "Send me Swartz, send me the Chris-
tian missionary; I will treat with him, for
him only can I trust."
Saints are found of some value in our
days, when alarmed and anxious sinners
are looking about them for help. The
curse of broken law thundering in their
ears makes it a matter of infinite moment
to find a way of escape. "Men and breth-
ren, what shall we do?" is an inquiry which
sinners never make of each other. That
question goes elsewhere, and it is a proof
that the saints are regarded as of some value,
since they are applied to to answer so
momentous a question. In the anguish of
conviction for sin, how willing is the suf-
ferer to take back all his scoffs and sneers
at the people of God, and to seek their in-
terest in his behalf.
There will be some sense of the value of
the saints when the Great Day shall dis-
close what the Infinite Saviour has done
for them, and the value he sets upon them,
in the fact that he has shielded them from
all the terrors of that day, and has provided
an eternal home for them in the Kingdom
of Glory.—Puritan Recorder.

There are crises distinct and vivid,
which we can look back and feel that they
colored our whole destiny.
The wisest and proudest man, a mean
thing; and the worst of men will sometimes
do a great thing.
How many thousands of little means
must man have recourse to, before he can
accomplish anything great.

The Revival of 1740.

From the controversy which was occa-
sioned, the Great Awakening appeared, in
1743, to have come to its close. It had
wrought, however, a great salvation; for
'it was the Lord's doing.' And well it
might be 'marvellous' in the eyes of his
people, notwithstanding all they had heard
of imperfections and extravagances.—
'Those who had the best means of judging,'
says a learned and careful writer, 'estimat-
ed the number of true converts, as proved
by their subsequent lives, at 30,000 in New
England alone, at a time when the whole
population was about 300,000; besides man-
y thousands more among the Presbyterians
of New York, New Jersey, Pennsylvania,
and the more southern settlements.'
It was, then, as you may see, a result
which you will more vividly apprehend, if
you just consider that it would be like ad-
ding to the churches in Massachusetts, in
the next three years, 80,000 persons, young
and old—and of such as would continue to
sustain a Christian character; and to the
churches throughout the Union, not less
than *eighteen hundred thousand*.
The more I reflect upon the subject, the
more I am persuaded, that no inconsider-
able part of that which makes the glory of
New England, and which to the human
eye, affords the brightest promise of the
world's hastening and approaching salva-
tion, would never have had an existence,
but for those marvellous years of the right
hand of the Most High.

I do not wonder that Edwards was led to
believe that the millennium was to begin
in New England. Most cordially did he re-
spond to the proposal by the churches of
Scotland, in 1746, for a Concert of Prayer
for the conversion of the world. And,
after being dismissed from Northampton, it
was in the true spirit of missions, that he
took charge of a church and school of In-
dians, at Stockbridge.

There were, of old, mighty men and
men of renown. But who among the fa-
thers was equal to him? And where now
is that equal? His works on 'Original
Sin,' his 'Unanswerable Treatise on the
'Will,' his 'History of Redemption,' his
analysis of the 'Affections,' are theological
classics of priceless value, and their influ-
ence is incalculable. David Brainerd, the
most illustrious missionary in those times
of extraordinary reviving, has never had a
superior in all the essential qualities of an
ambassador for God in Christ's stead. The
wonders of divine grace were nowhere
more wonderful, in all the wide extent of
the memorable visitations of God's cove-
nant love, than among the Indian tribes to
whom he ministered in New Jersey. To
pray for the conversion of the whole world,
in the concert of prayer recommended the
previous year by the churches of Scotland,
was, in 1747, the farewell injunction of that
lamented man of God, when he fell asleep
in Jesus. And who can tell how many,
less known by their memoir, or by any other
witness, than Henry Martyn and Robert
Murray McCheyne, have been awakened or
stimulated to a holier devotedness by the
refulgent lustre of David Brainerd's exam-
ple in imitation of Christ!

Much of missionary spirit was enkindled
in the revival of 1740. Hence the Indian
school of Rev. Eleazer Wheelock, at Leba-
non, Conn., designed to educate preachers
to the Indians. Hence other efforts which
cannot be specified. And if the French
war, and the Revolutionary war, had not so
soon followed, and occupied all classes, ve-
ry much more would undoubtedly have
been attempted and accomplished. Not-
withstanding, to my own view, that which
can be plainer, to my own view, that which
the churches and people of New Eng-
land grew and prospered, according as they
enjoyed revivals of religion; and that in
proportion as the spirituality of the church-
was advanced or retarded, the active in-
terest in missionary toils and sacrifices was
evinced or suspended.—Rev. Dr. West-
er's Plymouth Discourse.

John Newton.

Two or three years before the death of
this eminent servant of Christ, who his
sight was becoming to dim that he was no
longer able to read, an aged friend and
brother in the ministry called on him to
breakfast. Family prayer for the day was
portion of the Scripture for the day was
read to him. It was taken out of Bogats-
ky's Golden Treasury: "By the grace of
God I am what I am." It was the pious
man's custom, on these occasions, to make
a short family exposition of the passage
read. After the reading of this text he
paused for some moments, and then ut-
tered the following affecting soliloquy:—
"I am not what I ought to be! Alas,
how imperfect and deficient! I am not
what I wish to be! I abhor what is evil, and
I would cleave to what is good. I am not
what I hope to be! Soon, soon shall I put
off mortality: and with mortality, all sin
and imperfection. Yet, though I am not
what I ought to be, nor what I wish to be,
nor what I hope to be, I can truly say I am
not what I once was—a slave to sin and Sa-
tan, and I can heartily join with the apos-
tle, and acknowledge, *By the grace of God,
I am what I am!* Let us pray!"

The True Source of the Slave Trade.

Sir George Stephen, one of the few
earnest friends to Africa who remain steady
to their principles, has just published
an important pamphlet, (originally intend-
ed for an article in the Edinburgh Review),
entitled, 'The Niger Trade considered in
connection with the African Blockade,'
which exposes one and perhaps the most
powerful source of that infernal traffic which
no laws nor fleets nor gibbets seem to be
able to check. He says that the shameful
fact, proclaimed by Lord Denman, that the
practical slave trade has long been carried
on by English capital, and English subjects,
and by residents in England too, consti-
tutes the whole difficulty. That trade, he
says, is 'disguised under Spanish names,
and conducted in Cuban and Brazilian bot-
toms; but the owners are British, the capi-
tal is British, the cargoes are of British
manufacture, made by British workmen,
and ordered by British merchants, and paid
for in the blood and sinews of miserable
Africans.' This is the secret of that 'apa-
thy of the public' and 'coldness of the
press,' which the Bishop of Oxford com-
plains; this is the reason of slave dealers
being allowed to contaminate the floors of
Parliamentary Committee rooms, as Lord
Denman complains; but there are few who
have the courage to declare it; fewer still
who have the spirit to investigate it, for it
requires time, talent and money, and more,
than all, a callous indifference to newspa-
per reproach. If the Bishop of Oxford re-
ally desires to rekindle that fire which
spread through the United Kingdom, in
1832, he must resolutely insist on severe
investigation. Lord Denman rightly sug-
gests the clew. At whose expense and in-
stance were slave-dealers brought before
the late Committee?

Propagation of Thought.

Who shall say at what point in the
stream of time the personal character of an
individual now on the earth shall cease to
influence? A sentiment, a habit of feel-
ing, once communicated to another mind,
is gone; it is beyond recall. The visible
effect of it soon disappears; but the real
effect, who is there that can calculate?—
So remote is its influence, innumerable ages
passing by will never be able to reach the
period when it ceases to have any influ-
ence; nor can imagination itself, with its
largest stretch of thought, bring us any
nearer the great catastrophe. The
oak which now waves its foliage, and
spreads abroad its branches, is indebted for
its form, its species, and its tint to an acorn
which dropped upon the ground from a
bearing shoot of its immediate predecessor;
that predecessor, known to have passed
through ancestors, originated in acorns
more remote, themselves descended from
seeds of the primitive tree in which the sub-
sequent family took their rise.

Human life extends beyond the three-
score years and ten, which bound its visible
existence here. The spirit is removed to
another region, the body is crumbling into
dust, the very name is forgotten; but living
and working still is the influence generated
by him who has passed away. The char-
acters of the dead are wrought into those
of the living; the generation below the soil
formed that which dwells upon the earth;
and there is moulding that which will suc-
ceed it, and distant posterity shall inherit
the characteristics we infuse.—Chris. Bell.

An Indian's Gift to Christ.

In a portion of the Southern territory
from which the red men has now been
driven, I once attended a large protracted
meeting held in the wild forest. The
theme on which the preacher dwelt, and
which he illustrated with surpassing beauty
and grandeur, was 'Christ and him cruci-
fied.' He spoke of the world to seek and
who came into the world to seek and to
save the lost. He told how this Saviour
met the rage buffeting of the heartless
soldiers. He drew a picture of Geth-
semane and the unbefriended Stranger who
slept there. He pointed to Him as he
hung bleeding upon the cross.

The congregation wept. Soon there
was a slight movement in the assembly,
and a tall son of the forest, with tears on
his cheeks, approached the pulpit and
said, "Did Jesus die for poor Indian? He
has no law to give to Jesus, the white
man take them away; me give him my
dog, and my rifle." The minister told him
Jesus could not accept those gifts. "Me
give Jesus my dog, my rifle, and my blanket;
poor Indian, he got no more to give—he
give Jesus all." The minister replied that
Christ could not accept them. The poor,
ignorant, but generous child of the forest
raised his noble brow once more, and
fixed his eye on the preacher, while he
sobbed out, "Here is poor Indian, will Jesus
have him?" A thrill of unutterable joy ran
through the soul of minister and people, as
this fierce son of the wilderness now sat,
in his right mind, at the feet of Jesus. The
Spirit had done his work, and he who had
been so poor, received the earnest of an
inheritance which will not fade when the
diadems of earth shall have mouldered for
ever.—Amer. Messenger.

Jehovah Jireh.

A few days ago, a Christian friend of
mine died with the cholera, after a few
hours' illness. He was a hard working
man, supporting his family by the daily
sweat of his brow. To such persons small
debts are as burdensome as larger ones are
to others more favored. He owed about a
hundred dollars on a lot he had purchased
for a family residence. He had the pros-
pect of paying it some day by his hard la-
bor, and in the event of his death would
have secured for his family at least a quiet
home. But he died. The minister at the
funeral made an exhortation designed to com-
fort the family, on the memorable name
that Abraham gave to the place of his deli-
verance, when he was about to sacrifice
his Isaac—'Jehovah-jireh.' "The Lord
will provide." The next day the afflicted
widow received a kind and sympathizing
letter from the gentleman, in whose employ
her husband had long worked with fidelity,
making her a donation of the whole amount
due on the lot, referring in their note to the
funeral text. When I heard this, know-
ing somewhat the dependent condition of
the family I could not but exclaim, "Jehovah-
jireh!" No doubt this act of generosi-
ty, whilst it has greatly relieved the mind
of the mother, has given her still stronger
confidence in the promises of God. And
how much better is it for the donors, as well
as the receiver. What a blessing to be
permitted to be the instrument of fulfilling
God's promises to his people, and of relieving
the necessities of the saints! It is an
example worthy of imitation not met with
every day. The men that set it, are Chris-
tians of the right stamp, and are known in
this community for at least two things,
which the Bible generally joins together,
generosity and prosperity.

"The birds without barn or store-house are fed;
From them let us learn to trust for our bread;
His saints what is fitting shall never be denied,
So long as 'tis written, The Lord will provide."

The Mormons' Paradise.

The 'Church of God of the Latter Day
Saints' has now found a resting place in
the Valley of the Great Salt Lake, where
they have commenced the erection of a
city on a grand scale. It is to be divided
into nineteen wards; and there are to be
Council Houses, Bridges, Baths, Schools,
and all the accommodations of civilization.
There are three grist mills and five saw
mills in actual operation; several others
are contemplated. The city, according to
the latest accounts, is progressing rapidly.
The saints had hunting parties during the
last winter, and destroyed 700 wolves and
foxes, 20 wolverines, 20 mink and polecats,
500 hawks, owls, and magpies, and 1,000
crows! The parties numbered, on an av-
erage, about a hundred men, and their ex-
cursions were confined to the Valley and its
immediate vicinity. The Valley is
settled for twenty miles north, and forty
south of the city. The country to the
south is divided into three wards, and the
north into an equal number. Over each
ward, a Bishop and Councillors are ordi-
nated; and after these are in a President who
is elected by all the lesser officials. John
Smith, the uncle of 'Old Joe,' has been
ordained 'Patriarch of the Church.' It
is scarcely six months since a large number
of these deluded people emigrated from
Wales; and a paper at the time affirmed
that 300 large ships would scarcely suffice
to accommodate those still remaining, but
desirous of following their brethren.—
Now, it is stated, that as many as 7,000
of the Saints in England are preparing to join
their brethren in Salt Lake Valley! In the
South Seas, 2,000 converts have been
made during the past year. Steps are be-
ing taken by the leaders of the sect to
procure from the authorities at Washing-
ton a territorial Government; and there is
every probability that a large and flourish-
ing city will soon be seen in this lonely
spot, which a short time back, was only
trodden by the foot of the Indian. But it
becomes them now to be honest, if they
would rest securely; if there be the same
causes as at Nauvoo, there will most as-
suredly be the same results. Therefore,
let them remember the advice of Paul:
"Let him that stole, steal no more!"—
Congregational Journal.

BISHOP WILBERFORCE ON FOX-HUNT-
ING.—The Bishop of Oxford, in a recent
charge, said: "Participating in the sports
of the field and the amusements of the
world is perfectly incompatible with the
Christian pastor. It tends the congrega-
tion to believe that their ministers are men
of the world, and the Christian character
is thereby deeply maligned; and at the
judgment day they would have to give an
account for having preferred their own
pleasure to the Lord's heritage."
"We should be cautious," says Cole-
ridge, "how we indulge in the feelings of
a virtuous indignation. It is the handsome
brother of anger and hatred."
There is something so great in a simple
good action, that the man who, in his whole
life, has performed even one, can never be
wholly despicable.

Christian Secretary.

HARTFORD, FRIDAY, SEPT. 21, 1849.

Meeting of the American Board.

The Fortieth Annual Meeting of the American Board of Commissioners for Foreign Missions commenced at Pittsfield, Ms., on Tuesday, the 11th inst., and continued its sessions for four days. Upwards of nine hundred names were entered on the list of those who were expected to be entertained by the citizens of Pittsfield during the session, and all were provided for. Sixty-three corporate members reported themselves. Hon. Theodore Frelinghuysen, President of the Board, presided.

The Treasurer's Report showed the receipts of the Board for the year, ending July 30, 1849, to be \$201,705 27

Expenditures, 263,418 47

Excess of receipts, 62,286 80

The present debt of the Board is \$31,603 08

An abstract of the report of the Prudential Committee for the year past for the Domestic Department was presented by the Rev. Dr. Pomeroy. Three corporate members of the Board have departed this life since the last annual meeting—Hon. Charles Marsh, Rev. E. Gillett, D. D., and Rev. Daniel Dow, D. D. One ordained missionary, and six female missionaries, have also been removed from the scene of their earthly labors.

For the purpose of giving efficiency to the financial operations of the Board, the churches which make it the channel of their contributions for the spread of the gospel in heathen lands, have been divided into thirteen districts, ten of which are now supplied with local agents.

Forty-one missionaries and assistants, (19 male and 22 female,) have been sent out during the past year.

A change is contemplated with respect to the form and general character of the *Dayspring*, which has been one of the most useful journals of the Board. It is to be made a small magazine, adapted expressly for children, and its place is to be supplied by a new paper, made double the size of the *Dayspring*—called "The Journal of Missions." A copy of the first number is to be distributed at this meeting. It will be, it is said, for the present, under the editorial supervision of the Rev. H. G. O. Dwight, returned missionary from Constantinople.

With respect to finances, the committee do not present quite so favorable a report as they had hoped for; still they do not consider their present financial condition as affording cause for discouragement. The debt, which hung upon them at their last annual meeting, has been reduced nearly one half, and in another year they hope it will be entirely liquidated. This hope, however, cannot be realized without the existence of a continued and increased spirit of generous co-operation on the part of the friends of Foreign Missions.

Dr. Anderson presented another abstract of the report of the Prudential Committee, relating to the Foreign Department.

The condition, wants, &c., of the various stations were briefly noticed in detail. This report presented much that was highly gratifying and encouraging to the people of God, in the success that has crowned missionary labor during the last year, and in the removal of obstacles to the general preaching of the word.

The following table furnishes a general view of the present condition of, and past results achieved in, the missionary field:

Number of missions,	25
" " Stations,	163
Number of ordained missionaries,	159
" " Licentiates,	5
" " Physicians not ordained,	7
" " Other male assistants,	26
" " female,	210
Whole number of laborers sent from this country,	407
Number of native preachers,	30
" " helpers,	100
Whole number of native assistants,	130
Total,	567

There are 12 printing establishments, which printed last year 36,061,118 pages; and from beginning 759,542,318 pages. Number of churches is 87, and of communicants 25,372, of which 14,225 have been added during the last year.

They have 7 seminaries, containing 349 pupils. 24 other boarding schools, 736

305 free schools, containing 9355

Making 336 schools and seminaries 10430

An interesting sermon was preached by Rev. Dr. Cox, on the first evening of the meeting, from the passage in Daniel 7: 27, "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him."

The general connection of the text with the missionary enterprise was assigned as the reason for treating it here. It cannot be true, said Dr. C., and that enterprise prove a failure. It affords the highest encouragement to the Christian—the whole world shall yet be Christianized; God has said it.

Went of Missionaries.—It was stated at the meeting that there was a want of missionaries to supply the destitute fields. In surveying the field of the American Board it was found that at least 38 additional missionaries are now needed; but of this number only eight are now offering themselves. The Board appeals to pastors to urge upon the young men of their churches to consider the duty of personal consecration to this work.

Boston South Association.

This association held its first anniversary as a distinct body Sept. 12th and 13th, at Roxbury. Last year the Boston Association, which had become too large to be conveniently entertained in the country villages, divided the line of division being the Worcester-Rail Road, Cambridge, Court and State streets, in Boston, and Massachusetts Bay. The division was effected very happily and the one body has now become two. During the exercises at Roxbury frequent allusions were made to the pleasant memories of other days, and the only rivalry which was desired between the two associations for time to come, was, which would be the most humble and most prompt the glory of God. An exceedingly interesting discourse was preached by Rev. D. W. Phillips of Medford at the opening of the session. His text was *Preach*

the Word, (2 Tim. 4, 2). His design was to show how much superior expository preaching was to the common topical or subject method.

In the early days of Christianity the method of preaching was to read a portion of scripture and expound it. But now a part of a verse, and frequently one or two words are all that is taken from the word of God.

How will the two methods compare. First, in relation to the scriptures, which will most effectually preach the word, not a part, but the whole of it—not in a miscellaneous way, but in a united, connected manner! By expository preaching, the speaker meant such preaching as would combine the life of the commentary with that of a sermon. By this, more of the scriptures would be presented to the people, and in a more connected and rational manner. But by the common method, if a minister should put together all the texts upon which he had ever written, they would amount to only a few chapters. The speaker thought that by the common method of preaching, the scriptures had been very much abused, more by this way, than even by the infidel clubs. Should one say, that by expository preaching, the whole bible could not be investigated, he would acknowledge that one must not expect to accomplish such a work. But let a minister take the gospel of John and a few of the epistles and go through with them faithfully, and he would discuss most of the topics, which are presented in the scriptures. This would require hard study and constant application, unlike expository preaching now, which only happens when a minister has not time to write out a regular discourse. Should there be a return to the old and only right method of preaching, then would ministers preach the word, and not their own mental exercises. The present system actually demands more of one's ingenuity than it does of the scriptures, for a verse being selected, a discourse for an hour's length must be thought out, or if the discourse is first written then a text must be hunted up to fit. And thus, the relation of many sermons to their texts reminds one of those women, who said (Is. 4, 1), "We will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach."

Second in relation to ministers. It will be obvious that ministers will have to study the bible more. It is to be lamented that ministers make so little progress in the scriptures, at least examining them for themselves, very few ministers after they have been in the ministry three or four years know any more about the sacred languages than they did when they entered. The speaker very much doubted, if there was as much of the word of God preached in the minister's tenth year as there was in his first. The ordinary method of preparing sermons now is to form plans of discourses in the first part of the week and then wait until the close of the week, when the discourses are written out with great rapidity, and hence there is no time to examine the word of God, and thus the sermons from the nature of the case, must be the man's thoughts and not the Word of God. Expository preaching will have the effect, also, of breaking down a minister's eccentricity. There is no one, but what has his peculiar characteristics. Some preach the law, always; others, love; some, God's decrees; others, works; and thus all more or less fail to preach the whole Word of God.

Expository preaching offers an easy way of coming at any peculiar difficulties among the people. So that, no offence can be taken against the minister, but all will feel that he has preached the word of God, and that their sins have to do with God. Expository preaching will reach all mental conditions and all ages. Ministers find difficulty in instructing all the members of the church, but by expository preaching the same doctrines are often repeated, though with different shades perhaps. And last any should object to the frequent repetition, the speaker added, that as a nature, two flowers, or two persons, were seldom alike, so with scripture, scarcely two passages were connected alike or suggested the same shade of the same subject. Expository preaching will make a minister heavenly minded, and so while searching after those everlasting waters for others, he will quench his own thirst from the same.

Third, in relation to the learners. Churches must not be weary by a novitiate. Let young ministers be borne with. This kind of preaching requires practice. But this will be obtained in part, if our seminaries cultivate such a manner.

Under this kind of preaching, the hearers will feel that they are instructed, and, at the same time will acquire a habit of searching the scriptures for themselves.

Under such preaching, also, the hearer will feel that he is hearing God's word, and has therefore to do with God.

We have been here copying in our notes upon this sermon than upon any other exercises, as this has more interest of a general nature. We hope that the speakers' thoughts may not die away with the sound of his voice. We hope, also, that our ministers will reform in their style of preaching, and that our churches will demand more of God's word, and less of human ingenuity or wisdom.

Another interesting exercise of the association was the reading of the letters from the various churches. The statistics gathered from these, are as follows: Number of churches in the Association, 27; number baptized during the year, 108; whole number of members 4080. Number of churches destitute of pastors, 4.

Connected with the Howard-st. church, Boston, is a Tract loaning So., by means of which tracts and larger religious works are loaned by its members as they call around upon the poor, and, thus once a month every poor family in each district has a religious reading book or tract. Much good has already resulted from this society's labors. Many of the Holy Spirit. The Sabbath schools have been wonderfully owned by the great head of the church. Nearly all of the above 108 who have been baptized, were members of the Sabbath School. Several letters regarding these schools are the nursery of the church. Several churches noticed their adherence to the same doctrines, which they maintained years ago. First church, Newton, in their letter to the Warren Association (the mother of all other Associations in New England) 1782 declared their belief in Divine Sovereignty, particular election, justification by faith, &c. Their letter for this year announces that they still hold the same doctrines, though two generations have passed away. This church has been the mother of sixteen churches, and though somewhat crippled in her energies, is slowly regaining her former strength. From the Rowe-st. church, Boston, Mr. Lyman Jewett has been sent on a foreign mission. Charles-st. church has two young men studying for

the ministry, one of whom has just entered on his last year at Newton.

The Independent church (colored) has enjoyed something of a revival, ten have been added by baptism.

Rev. Mr. Ballard, lately deceased in Asia was once pastor of the Foxboro church. A new church has been formed in South Natick. Having noticed in their letter that they were occupying ground associated with the memory of Elliott, Dr. Sharp, the moderator remarked to their pastor, as the right hand of fellowship was given, that he trusted that the same spirit which animated the apostle to the Indians, would animate them.

Other interesting items have been noted down in our notes, but we must close our account.

The exercises were continued two days and were well attended. We have given above, such as we have thought would be interesting to our brethren in Connecticut. The Baptists in Massachusetts are strong and doing a good work. May the Lord make use of us all, in accomplishing his glory.

W. M. S.

[A sense of justice to both parties seems to call for the publication of the following reply to our correspondent "Nons Verrous." That these writers should differ from each other on this question is nothing strange—one being a removal, and the other an anti-removal man. Should "Nons Verrous" deem it his duty to reply, we hope he will do it over his own name, as our correspondent below has done. We are well aware of the deep sectional feeling that prevails on this question in the State of New York, and we are also aware of the importance of the Institution to the denomination at large; and lest we should injure it unawares, we have heretofore observed a strict neutrality in regard to the whole matter. But the question has at last found its way into the columns of the Secretary, and we shall endeavor to dispose of it as speedily as possible. With our two correspondents we are personally acquainted, and know them both to be gentlemen in the highest sense of the term. They are both aiming at one object—the best good of the Institution; and although they differ, as widely as Rochester is from Hamilton in their views, yet neither of them would intentionally injure the Institution. Between them both, we think they will present the question to our readers in its true light. We shall allow them a reasonable space—if they have more to say—and then "shut down the gate."—Ed. Sec.]

Madison University.

Dr. BURN.—In your paper of Sept. 14, I notice an article respecting Madison University, in which there are some mistakes that I am sure you could not wish to pass uncorrected. I agree with you, that the writer's name is sufficient to command the confidence of your readers, so far as it respects the uprightness of his intention; for I know him to be a man of tried integrity. But still, the best men are liable to mistakes; which, as they do not necessarily involve intentional wrong, may be kindly corrected without giving offence. Allow me, therefore, to rectify a few such mistakes in the article of "Nons Verrous."

He says that "the trustees then elected, [1848,] were just those unanimously recommended by a nominating committee, consisting of father John Peck, Dea. S. R. Burdick, and John N. Wilder." But I am informed by the Secretary, who superintended the printing of the Annual Report, that the list of names reported by that committee was lost, and that a new copy was made out by the chairman, Dea. Burdick, some weeks subsequent to the meeting, which was published in the Report; and it appears from the testimony of father John Peck, and others whose names "need no commendation," that the printed list is not the same as the one reported by that excellent committee, and which was said to be elected. The alteration, attributed to a mistake in making out the new copy from memory, casts no reflection upon any one; but happens to be favorable to removal.

Again, he says: "the question of removal had been decided by a unanimous vote of the old Board." But at first a large majority of that Board were opposed to removal, and so voted, after having heard all the arguments for it; but for the sake of harmony, some of the majority were constrained to concur with the minority; so that the recorded votes gave a majority for removal. Some, however, voted from first to last against removal, as the records of the Board testify. Dea. Alvah Pierce did so, and has declared the fact, both in private and in public. To say, therefore, that the question of removal "had been decided by a unanimous vote of the Board," signifies too much, and involves a great mistake.

Again, our brother speaks as though the question of removal was at issue between Baptists, as a denomination, and a few "rude, turbulent, disrespectful, irreverent citizens of Hamilton." But, say nothing in vindication of Hamilton, which has been so long under the influence of that halloving Institution, the best of whose citizens are engaged in this question, it ought to be known abroad that Baptists as good as the world can produce, stand opposed to removal; such as Rev. Daniel Haskell, the founder of the Institution, and father John Peck, whom your correspondent justly extols. It is but just also to say, that the venerable and lamented Dr. Kendrick, the father of the Institution, with his dying protest against the removal of our beloved Institution from its consecrated site.

Again, it might be supposed from our brother's statement, that the decision of the Supreme Court, in setting aside the election of that Board, was based solely on the rejection, by the chairman, of those forty constitutional votes. But there was another important feature in the case. The ballot of all who voted consisted of but one piece of paper; this having been passed through the house and returned to the speaker's table, some in the meantime protesting against the method, and some Baptist life members asking for time to write a ballot for themselves, it was declared by the chairman to be elected by a majority of one; one ballot having been cast in favor of, and none against the nomination. It is no wonder that the election was set aside.

Again, your correspondent says it is uncertain "how long or how liberally Baptists will continue to sustain a Society so constituted." But it is true, as he says, that "the voice of the denomination has not yet been heard." That which has been so unjustly uttered against the laws of the state, whose protection was voluntarily sought by the Society, and whose salutary influence is now felt in holding the Institution to the place and purpose of its creation, is by no means the voice of the denomination. Indeed, the vote of the Board was only to remove "provided no legal obstacle should

be found to exist." Now, as such legal obstacle is found, we trust that Baptists, who claim to be a law-abiding and peace-seeking people, will abandon the impracticable project of removal, and rally with new interest around that same halloving Institution, which, up to the time this question was agitated, continued to grow rapidly in fame and usefulness. Associations of Baptist churches have declared themselves in favor of the present location, and such we have no doubt, after the legal decision, will be the voice of the denomination.

There is nothing to prevent our going on prosperously, if all are well disposed, as we have a right to expect, building up our beloved Institution at Hamilton, where its founders "permanently located" it by civil contract; where the prayers and benefactions of its friends, with the blessing of God, have nourished it to a noble maturity; where sleep the mouldering forms of its sainted dead.

New York, Sept. 15. O. B. JENN.

A Missionary Church the World's Only Hope.

THE CHURCH ESSENTIALLY MISSIONARY, BOTH IN HER SPIRIT AND POLITY.

NUMBER III.

It is the whole church to whom God says, "Ye are my witnesses." It is the whole body of the faithful, the "general assembly and church of the first-born," to whom this momentous commission is entrusted.—J. A. JAMES.

The church of the living God, the pillar and ground of the truth. To the intent, that now might be known through the church, the manifold wisdom of God.—PAUL.

(Historical argument continued.)

The points established in the last paper were, that from the beginning God had made the church the repository of truth, and through the entire period of the world's history, from the fall of man to the coming of Christ, had committed to her, exclusively, the responsible work of preserving and diffusing a knowledge of his name;—that prophecy anticipated the same work for the church under the Christian dispensation;—that accordingly Christ gathered his church,—gave them specific instructions upon this point,—sent them forth, during the early part of his ministry, to preach the kingdom of God; thus early indicating that the spirit of his administration would be a missionary spirit, and that the law of missionary aggression, through the preaching of the gospel, by a divinely appointed ministry, would be the distinctive polity of his church;—that when he ascended, he left with his church, as his future law of action, the command, "Go ye," &c.;—that through this church the gospel was preached at Jerusalem, Samaria, and in the regions round about, and that from the church at Antioch two missionaries were sent forth to the Gentiles. All this was the immediate work not of a select number of individuals, who under the promptings of a higher order of piety, not to say of a superior practical wisdom and sagacity, had assumed the work of the world's conversion, but of the church, acting upon the world through her ministry.

This is Christ's plan,—this the divine model,—this law of missions the true ecclesiastical polity,—this work of giving the gospel, through the ministry,—through Christian missionaries—to the world,—the great, the primary, the immediate work of the church.

All this, in the light of scripture narrative and testimony, seems exceedingly plain and simple.—In the relation of the primitive churches to the work of missions, there is nothing ambiguous, from the fact that that relation was simple, direct, primary. Indeed, they were identified with this work,—the great end of their organization was to reflect the light of truth abroad upon the world.—"Among whom ye shine as lights in the world." From you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place.

It must be evident to every one, that so great a work as that which the apostles performed,—such extended and necessarily expensive journeyings, both by land and sea, could not have been accomplished without means. And there is no account that these necessities were miraculously met. The expenses necessarily attendant upon the journeys of Peter and Paul and others, were met in some way. Those missions were sustained. But how? We hear nothing of Boards, Secretaries, Presidents, Vice Presidents, Directors, Life Directors, Life Members; and last, though not by any means less essential in the work of modern missions—of Agents. Still the missions were sustained,—the word of the Lord grew and multiplied; the gospel passed from city to city, and from country to country. Missions were established, and churches sprung up almost simultaneously in Asia, Africa, and Europe. But how were the liabilities of this work met?—how, but by the churches with whom, under the direction of the apostles, the work originated? Thus Paul, in addressing the Corinthians, incidentally informs us that he was sustained in his labors there by the extra support which he had received from other churches. "I robbed other churches, taking wages of them, to do you service, and that which was lacking to me, the brethren which came from Macedonia supplied." And to the church at Philippi, he says, "Now ye Philippians, know also that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. Evidently implying that for a season he was sustained solely in his missionary work by this truly missionary church; for a church with an apostle for its missionary may be appropriately called a missionary church,—safely regarded as a missionary organization. He adds—"For even in Thessalonica, ye sent once and again to my necessity." Then an interim seems to have taken place in which he was sustained in his labors by other churches; "but now," says he, "I rejoiced in the Lord greatly, that at last your care of me hath flourished again, wherein ye were also careful, but ye lacked opportunity."

We have brought forward these passages to illustrate, as it seems to us they clearly do, the relation of the primitive churches to the missionary work. And it is not evident that while the apostles and ministers, as especially called of God to preach the gospel, were sent forth to this work, the churches were merely passive thereto, and sympathized therein, by ministering to their wants,—by meeting their passing liabilities, and by praying for, and rejoicing in, the extension of Christ's kingdom? Paul nowhere speaks of being sustained in his labors by individuals, and nowhere alludes to any other Christian organization, for the diffusion of the gospel than the church. And, therefore, from the fact that the apostles and evangelists were of the church—constituent parts in its organization—essential to its completeness—for God hath set in the church, first apostles—missionaries—an office in its spirit and work verily success-

ful, it still remains historically true, that the early churches, as churches, did enter upon the work of missions, and did year after year pursue it with a vigor and zeal and success without a parallel in the annals of Christianity. Through those churches the word of the Lord sounded out, till the nations heard and were obedient to the faith. They evidently combined in themselves the true elements of the missionary character—were controlled by a missionary polity—were clothed with the missionary spirit and power, and accomplished, to an almost incredible extent, the missionary work. Through their instrumentality Christianity passed rapidly over large portions of Asia, kindled its fires along the dark shores of Africa; planted the cross within the walls of the Eternal City, and penetrating to the more rude and barbarous regions of Europe, was stayed only in its course by the waves of the then Western ocean. And how was all this done? By miracle? Nay verily, but by the work of faith in the churches of Christ with power. They went everywhere preaching the word.

Never did the church more fully meet the great design of her constitution than at this period, when feeble and apparently powerless she breasted the united opposition of earth and hell. With the great commission of her Lord pressing upon her heart, she felt that her only work was to speed its execution and to push the conquests of the cross over the whole earth. Her ministry toiled, wept, and scattering widely the word of God, the seed of the kingdom, and intermingling it with their blood, it speedily sprung up and produced a glorious harvest. Here was the secret of their success. It was the faith of the primitive church that made her all luminous within, and all glorious without—gazing forth like the sun in its brightness—the light of the world. Persecuted by the world, they renounced all fellowship with it. From it they hoped nothing,—from it they expected nothing, and from it they feared nothing. They were taught that unto them it was given, on behalf of Christ, not only to believe on him, but also to suffer for him. The world saw the sternness and integrity of the Christian faith, and acknowledged its Divine. Thus the gospel went forth from conquering to conquer.

But an age of darkness succeeded. The church put off the simple missionary character, and assumed the ecclesiastical,—left the exercises, and aspired to the legislative, and clothing herself with the vestments of authority and power, put forth her own schemes for the conversion of the world;—sought and formed an alliance with the State, and soon became drunk with the wine of her fornication. So it has been with every succeeding attempt to conquer the world by a worldly polity. The world has conquered the church. The apostolic—the Divine polity of the church—can alone succeed. Nothing else will extensively avail for the salvation of the world.

CONNECTICUT.

Horse-Racing.

It is a fact that will doubtless surprise many of the sober citizens of our State, when they are informed that horse-racing is carried on here to an extent almost equal to that of any of our neighbors in the States where this kind of sporting is tolerated by law. The race course is situated between this city and Middletown, just south of Rocky Hill, and we believe lies within the bounds of the town of Middletown. It is a level plain, skirted with woods, and is a very convenient place for the blacks of the two cities to assemble.

A brief description of the scenes attending one of these races, will show to what extent the sport is carried. A week ago last Saturday we had occasion to go to Middletown, and in passing the plain found a large number of persons collected in anticipation of the "trotting match in sulkeys, for \$250 aside," which we learned was to come off that afternoon. On our return we met one of the race horses on the way to Middletown, the race being over; but when we arrived at the race course we found that the effects of the race were still plainly visible to every passer by. Several tents had been erected for the occasion; but what was going on under them, we did not discover, for we did not stop to witness the sights connected with this race. But there was enough visible to those that passed, to satisfy the most careless observer, that dissipation and gambling were the principal occupations of those on the ground. Besides the tents, there were a number of pedlers' waggon, which, judging from their appearance, were supplied with all the articles which the occasion would seem to demand—liquor being the principal ingredient. Near the waggon, and close to the street, we saw, as we passed, some half a dozen gambling tables, the proprietors of which appeared to be very busy in taking in the change which their credulous dupes were of course rapidly losing. Roulette, dice and card tables, were the only kinds of gambling that we saw,—there was probably much more of this, and perhaps of other kinds, under the tents. How many of the 2000 persons assembled there, left the ground in a state of intoxication, we cannot tell; but we passed several who exhibited strong symptoms of inebriation.

We suppose this race is a fair sample of the others which take place on the same spot. How often they occur, we are not informed; but we know that a notice appeared in the public papers that another race was to come off the next Tuesday for \$200 a side, between a "Boston horse" and one owned by Melancthon Hudson of this city.—We have heard of others that have taken place the present season; and in passing there a year ago last June, we saw a scene similar to that described above. From the best information we can obtain upon the subject, we believe that horse races and trotting matches are of very frequent occurrence there, to say nothing of the accidents which happen in the way of the spectators getting run over, which was the case with six or seven at the last race.

The demoralizing tendency of these races is obvious to every one of the least discernment; and it is a matter of some surprise that they have been permitted to go on from year to year in the very face of the laws of the State. It is not too late, however, to put a stop to them now.

The income of the Hartford and New Haven Railroad for the year ending August 31, 1849, was \$432,803.03. Expenses, including \$36,624.54 for interest on the debt, \$200,283.49, leaving a balance of net receipts of \$232,519.54. A dividend of five per cent. for the last six months has been declared. No accident resulting in a personal injury to passengers has occurred during the year.

Affairs at Rome were in an unsettled state. It is impossible to see the end of the French intervention, yet; but if the Pope goes back under the protection of French bayonets his seat will be very insecure; for the outbreak in Paris that upsets the present government of France, will also upset the Pope.

MISSOURI COLLEGE.—We learn from the St. Louis Western Watchman that a meeting of the share subscribers and their proxies, to the endowment fund of the projected Baptist College in Missouri, was held in Booneville, August 21st, for the purpose of fixing on a location for the college, and giving it a name, in accordance with the charter. The places named as the most desirable locations for the college, were Liberty, Booneville, Palmyra, and Fulton. These places were advocated by the respective friends of each, when, on a vote being taken, it was found that Liberty had a large majority over all the others; whereupon it was announced that the college was permanently located at Liberty.

The college was then named "William Jewell," after a gentleman who had subscribed very liberally towards its endowment. After the college was named, Dr. Jewell arose and tendered ten thousand dollars in lands, situated in Grand River country, at their assessment value. The whole amount raised in shares is \$42,432.—Seventeen thousand more has been raised as a contingent fund for the erection of buildings.

REV. DR. WAYLAND.—We learn from the Watchman and Reflector, that when Dr. Wayland's resignation was presented to the Board of Fellows and Trustees, a committee was appointed to wait on him and ascertain if anything could be proposed which would induce him to withdraw his resignation. The committee reported that the President had consented to keep the subject under consideration during the coming year. The reason assigned for his resignation was simply his cherished wish to retire from scholastic life to a position in which he could pursue his favorite studies, and employ his pen with less interruption than that to which he is liable in his present sphere of duties. From the report of the Committee there is some ground to hope that the President may be induced to continue in a station to which he has imparted such a distinguished character, and has been so useful to his country and the world.

DR. BRIGHAM.—The numerous friends of Dr. Brigham in this vicinity, will be happy to learn that he died in the faith of the gospel. While he resided in Hartford, notwithstanding his affable and courteous manners, he was known only as a skeptic. But it seems that a change in his sentiments took place after his removal to Utica. The New York Baptist Register, in noticing his death, says: "He gave evidence to the chaplain, with whom he conversed freely on his eternal interests, that his confidence was in the Saviour of sinners, though he deplored his want of deeper penitence. The death of an only son, of the same disease, a year previous, had made an indelible impression on his mind, and worship in his family was soon after regularly observed, and mercy and the grace of the Redeemer daily implored."

NORMAL SCHOOL.—Henry Barnard, Esq. of this city, has been appointed principal of the Normal School. This appointment will give general satisfaction; indeed we know of no man in the State whose qualifications fit him so well for the post, as those of Mr. Barnard. He has devoted the best part of his days to the cause of education.

DISMISSAL OF THE FRENCH MINISTER.—A telegraphic dispatch, dated Washington, Monday evening, Sept. 17, announced that the French Minister, Poussin, had received notice, by order of the President, that his passports were ready for him. An important note, to the Government, is said to be the cause of the dismissal. The contents of the note are not yet developed. Whether the note in itself was so offensive as to lead to this result, or whether some trouble has arisen between the two governments, does not yet appear. It is to be hoped that no serious difficulty will grow out of the affair.

FROM CALIFORNIA.—The steamer Empire City, from Chagres, arrived at New York on the 13th inst., bringing upwards of \$600,000 in gold, and 49 passengers. The accounts from California are somewhat contradictory, but from the general tenor of the letters we have read, we conclude that gold digging is getting to be a pretty hard business. Mechanics still get high wages; bricks and lumber are also very high; but dry goods, shoes, flour, &c., are selling at very reasonable rates. A gentleman from this town, who went out for the purpose of mining, had reached San Francisco, and had pretty much concluded to go into the business of making bricks; the price of them was \$125 per thousand when he wrote.

MURDER.—The New Haven papers of Saturday last give the details of a shocking murder that was committed in North Branford, Northfield Society, the morning previous. The victim was a little girl, named Emily Cooper, twelve years of age, daughter of Daniel Cooper, of New Haven, who had been living in the family of Mrs. Foot, in North Branford, for some time. Leander Foot, son of Mrs. Foot, a most depraved and dissolute wretch, was found on the morning in question beating his mother on the head with a shoe hammer. The old lady was nearly dead when assistance reached her, from the wounds inflicted by her son. The little girl had left for school that morning, but not arriving in season, search was made, and her body was found in a piece of woods through which she had to pass, with her throat cut a shocking manner. It was the opinion of the physician, who was present at the coroner's inquest, that her person had been shamefully violated. Young Foot was arrested as the perpetrator of these foul deeds; but before he was taken into custody he managed to open a vein in his arm, in consequence of which he nearly bled to death. He had been on a drunken frolic for nearly a fortnight previous to the time of the murder. Such crimes could not have been committed without the aid of rum.

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Mr. S. R. Mason and Mr. J. Williams, were ordained to the ministry at Lockport, N. Y., on the 22d ult. Mr. Mason as pastor of the Lockport church.

The Rev. Joseph Hammit has been invited to the pastorate of the Second Baptist church in Trenton, N. J., and has accepted the invitation.

D. J. Yerkes was ordained to the work of the ministry at Hollidaysburg, Pa., Sept. 5. Bro. Yerkes is a graduate of Columbian College, D. C., and a licentiate of the Baptist church in Hathorah.

P. Weddle was ordained as pastor of the Baptist church at Loyal Hannah, Westmoreland county, Pa., a few weeks since.

REV. HOWARD MALCOM.—The Ohio *Christian Journal* says: "We learn that Howard Malcom, D. D., will take up a temporary residence in Cincinnati, to complete a book which he is preparing."

We also see it announced in another paper that the Fifth Baptist church, Philadelphia, (Sansom Street) has invited Dr. Malcom to the pastoral office.

We understand that the Rev. Mr. Webster has become the pastor of the High Street church, Cincinnati.—*Christian Journal*.

The Rev. R. F. Young, of Chesnut Hill, has been invited to assume the pastoral charge of the First Baptist church in Salem, N. J.

ESSEX CHURCH.—We learn from the *Saybrook Mirror*, that the Rev. W. G. Howard, pastor of the Baptist church in Essex, has received and accepted a call from South Pearl Street Baptist church in Albany. He was expected to preach his farewell sermon in Essex last Sabbath.

The Rev. N. B. Baldwin, a graduate of Hamilton College, and recently pastor of the church at Monticello, Sullivan county, N. Y., has accepted an invitation from the Bethesda Baptist church, New York city, to become their pastor, and will commence his labors with that church the first Sabbath in October.

Rev. George Sleeper has accepted a call to the pastoral charge of the Canton Baptist church in New Jersey.

The Rev. Dr. Totten, for many years President of Trinity College, Hartford, has received, and accepted the appointment of Professor of Rhetoric and Intellectual Philosophy in William and Mary's College, Virginia.

The Rev. A. D. Sears has resigned the pastoral charge of the First Baptist church in Louisville, Ky., on account of protracted ill health.

ROBERT WALSH.—It is said that Mr. Walsh has been recalled from the consulate at Paris. He has been there long enough—too long, we think. He can come home now, and find some occupation better adapted to his genius than that of writing letters in defence of the French intervention at Rome. Mr. Walsh is a bigoted Roman Catholic, and he has been writing letters from Paris for publication in this country, in which his real principles manifest themselves. We are not aware that it was on account of these letters that he was recalled; it was on account of these letters that he was recalled; it was on account of these letters that he was recalled.

NEW MAIL STEAMER.—The new American mail steamer, Ohio, the largest American built sea-going steamer that has yet been built, made an experimental trip on Saturday last, with the most perfect success. There were from 1200 to 1500 persons on board. The Ohio is represented as the most splendid mail steamer ever built. She registers 2750 tons, and cost 440,000 dollars. Her engines are 800 horse power, the total cost of which with their various appurtenances, was about 185,000 dollars. The extreme length of the ship is 367 feet, breadth 46 feet, depth of hold 33 feet. She is to ply between New York and Chagres.

FIRE AT PITTSFIELD, MASS.—The new Congregational Church, built by a portion of Dr. Todd's congregation, was consumed on Saturday, together with the old lecture room adjoining, recently used as a carpenter's shop. The Church was a beautiful edifice, not quite completed; and the loss, covered by insurance, is estimated at \$7,000. The adjacent building is supposed to have been set on fire, whence the flames communicated to the Church.

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days since that during the sickliest season, when there were some half a dozen funerals a day, a majority of them were Catholic funerals.

EXPLOSION.—A powder mill belonging to Messrs. Hammer & Furber of East Hartford, blew up on the morning of the 13th inst. An Irishman named John O'Brien, was in the mill at the time, and was killed. There was about 60 kegs of powder in the mill, and the explosion was so great as to shatter the windows and houses in this city.

CHOLERA.—The whole number of deaths from cholera in New York from the week ending May 18, to Sept. 15, according to the City Inspector's report, was 4,272. Only 36 cases of cholera were reported last week. The city is regarded as healthy as New England is generally.

In Hartford the cholera seems to have entirely disappeared. Not a case has been reported for two weeks past. We have some sickness among us yet, but not much more than is usual at this season of the year. There were about 90 deaths in Hartford in the month of August.

The cholera has been very fatal in Bangor, Me., and was still raging at the last accounts. Many of the citizens had left the place on account of the sickness.

KARER DICTIONARY.—The Rev. Mr. Bennett, writes from Tavoy, May 10th, that this dictionary is finished, and is nearly through the press.

NEW YORK POLITICS.—The breach in the democratic party of New York is healed. At a convention of the old Hunker, held a few weeks since, for the nomination of State officers, it was resolved to drop one half of the ticket and support the Barnburners ticket, if they, the Barnburners, would adopt one half of the Old Hunker ticket. The Barnburners met in Convention last week and resolved to accept the proposal of the Old Hunkers by making a nomination of one half of a ticket and adopting half of the Hunker nomination for the rest. A mass meeting was subsequently held, at which the doings of the two sections of the party were approved. So it seems the party is fairly united again.

MEDICAL WAR.—A regular war in physic is going on in Cincinnati, between the Homeopaths and the regular physicians, in which the citizens are participating. Meetings of citizens are held and associations formed in favor of the Homeopathic practice. The city is also being canvassed in order to get a correct list of the heads of families that have adopted the Homeopathic practice. Over six hundred names have been obtained and it was thought the list would soon reach one thousand. The regulars confine their tactics to a more limited, but perhaps not less effective mode of operations; their defence being thus far restricted to newspaper discussions.

The Indian Mission Association have appointed the Rev. Samuel Wallace and wife, and Mr. Tilford, missionaries to the creek Indians. The are to take charge of a manual labor school.

STAMPEDE.—We learn by a gentleman just from Mayville, says the *Cincinnati Daily Times*, that a few days since about twenty slaves, men and women, crossed the river and fled from their masters. It is said, in crossing the Ohio, three or four were drowned.

A Baptist church was publicly recognized in Wayne county, Penn., on the 30th ult., to be known as the First Baptist church of Lebanon.

A Temperance Convention was to be held at Suffield on Wednesday of the present week; the proceedings were not received at the time of our going to press.

ACADEMIC STUDIES.—We have received a copy of the Inaugural Discourse of Rev. J. Williams, D. D., President of Trinity College, delivered before the Senate of that Institution at its late commencement. It is a clear statement, and able defence of the different branches of a thorough collegiate training. He classifies the various branches of academic education, under these general heads—The inductive sciences, language and literature, and mental, moral, and political science. The discourse was listened to with sincere gratification by the large audience before which it was pronounced, and we are happy to meet it in a form suited to a wider circulation. For sale by Bellnap & Hamersley.

The September number, which has just come to hand, contains the following table of contents: I. Assam as a Missionary Field. II. Notes on the Land of Goshen. III. The Law of Giving. IV. The Earth and Man. V. Memorial of Rev. John Tripp. VI. Present Aspect of Europe. VII. Baptism in the Middle States. VIII. German Intelligence. IX. Ecclesiastical Record.

The article on Assam is from the Rev. Mr. Bronson, missionary to that field, and contains much valuable and interesting information in regard to that country.

CHRISTIAN UNION.—The number for September is before us; it is well filled with articles relating to matters of general religious interest. The articles upon the social and religious affairs of various countries in Europe which appear from month to month in this journal, are interesting and valuable. Dr. Baird still continues as editor, Peace & Bowers agents.

THE LIVING AGE.—For the week ending September 22, may be had of Peace & Bowers.

News of the Week.—Seven per Cent Bonds of Hartford Providence and Fishkill Railroad Company are advertised for sale in the Hartford *Courant*. This railroad is to extend from Fishkill, on the Hudson River, opposite Newburgh, where a branch of the New York and Erie Railroad terminates, to Hartford, thence via Williamstown to Providence. The distance from the Hudson River, by this route, to Providence is about 100 miles, and to Boston a little over 200 miles—or about the same distance as from Albany to Boston on the Western Railroad.

Richard D. Pepper, a resident near Inlay's upper Mills, was found drowned in the Little River yesterday morning.—*Courant*.

An odd-looking genius, rigged out in regimental uniform, was seen yesterday in the city of New York, and put in command upon the hotel register as Gen. A. Mander-in-chief of the Hungarian army about to establish a wholesale house in New York.

Washington, Sept. 12.—6 P. M. The President is recovering strength, but for the present remains in bed.

RAILROADS.—New York, Saturday evening.—The train from New York, running in contact with the Hudson River, whereby both engines were considerably injured, and the cars more or less damaged.

The second occurred near the junction of the New York and Naugatuck roads, about 6 1/2 o'clock on Saturday morning.

The Johnstown (Fulton co.) Jail, which was burned down last Saturday.

THE CORAL ANIMAL.—Prof. Agassiz stated before the American Association that during an excursion a few weeks ago in Vineyard Sound, with Lieut. Davis, in one of the Coast Survey ships, he brought up in the dredge, from a depth of 72 feet, of Gay Head, several specimens of a coral with its animals, and upon which he had made careful observations, and had taken drawings of the details of their microscopic structure. Having finished his investigation, with the hope of preserving the animals for the examination of his friends, he had changed the sea water to fresh, and had succeeded in keeping them thus for six weeks; so that he was able to exhibit to the Association live corals from the coast of Massachusetts. It was a matter of surprise, he said, that the coral animal should have been found in this latitude. They live in warm latitudes, and very few species are met with in the more temperate regions. But for the opportunity afforded by the Coast Survey the existence of these animals could not have been suspected on these shores. Dead fragments, it is true, had been found on the coast, but whether they lived in our waters or not, was unknown.

CURIOUS FACT.—A man named Jackson, belonging to the Baltimore expedition to seek for the treasure of the Spanish frigate *Pedro*, on the Spanish Main, lost his life by imprudently trying an experiment of leaving the diving bell while at the depth of 60 feet, to rise to the top of the water. He did rise to the surface, but was so prostrated that he died soon after. Five fatalities is the greatest depth, it is said, ever accomplished by pearl divers.

FARMERS' BANK, BRIDGEPORT.—The Commissioners opened the books on the 3d inst., and the whole amount (\$300,000) of the capital stock was taken up, notwithstanding a bonus of \$5,000 is to be paid to the General Hospital, New Haven. A. Tomlinson, Esq., was appointed President.

CHOLERA AT BARANQUILLA, CUBA.—The brig *Creole* arrived at this port yesterday, after a long and tedious passage of 38 days, having continued head winds and calms, and nearly out of provisions. It is said that 600 of the inhabitants died of the cholera, out of a population of 5 or 6,000, at Baranquilla, (Cuba) near Saranilla. The cook of the C. Nicholas Homer, a native of France, died on the passage. Sept. 12, 1848, at 74, spoke schooner *Frances*, Fuller, 7 days from New York for Norfolk, Va. King, who carried supplies with all the small stores he could spare.

DEATHS AT NEWARK IN AUGUST. 174, of which 92 were of cholera, 44 of other bowel complaints, and only 48 of all other diseases. Deaths in August 1848, 58.

HON. THEODORE FREELINGHUYSEN, Chancellor of the University of the city of New York, by a unanimous vote of the Trustees of Rutgers College, at New Brunswick, N. J., has been elected President of that institution, now vacant by the resignation of the Hon. A. Bryn.

GEN. WORTH AND COL. DUNCAN.—Capt. Darling arrived here two days since, from New York, on his way to Texas, to bring back the remains of the late Gen. Worth; and from Mobile, Capt. D. will also be in charge of the remains of the late Colonel Duncan. We believe the remains of the city of New York voted one thousand dollars for the purpose of bringing back for interment the remains of those brave officers.—*N. O. Pic.* Sept. 5.

SICKNESS.—The people in the vicinity of Fair Hill, in the 8th ward of Kensington, are afflicted with bilious and intermittent fevers. Every family for half a mile round has been visited by the epidemic. The epidemic is attributed to the numerous ponds of stagnant water in the neighborhood.

A SERIOUS ATTACK BY BEES.—The Warren (N. J.) *Journal* mentions the singular circumstance that the horses of John Tor, of Blairstown, while ploughing a few days since were severely stung by a swarm of bees, and Mr. T. was so badly stung in his efforts to save them that he was left completely blind. The horses fell in the harness from the severity of the pain, and had they not been rescued from the harness by the wife of Mr. T., who covered herself so as to be safe against the attack of the bees, they would in all probability have perished.

PROFESSOR DAVIES has been compelled by ill health to resign his position as Professor of Mathematics and Natural Philosophy in the New York University. Professor Loomis succeeds him.—*Phil. V. Jour.*

MAINE.—For Governor, 266 towns, according to the Boston Atlas, give 23,000 votes; 32,830; Hubbard, Dem., 27,644; Talbot, Rep., 5763. The Whig vote is 1660 less than last year, the Democratic 1802 less, and the Free Soil, 2788 less, or nearly one half. The Legislature will be Democratic in both its branches. The choice of a U. S. Senator will devolve upon it.

Yesterday the first sale of Bibles, or at least the most extensive sale of that kind in this country, was held at Kemp's No. 12 wall street. The prices obtained were as good as could be expected from the sale of this kind. The Bibles were splendid, and the sale was well attended by the Fancy Goods dealers from this and neighboring cities, and by many private gentlemen.

FROM THE DOMINICAN REPUBLIC.—Election of a President.—The Rev. Caryl, Capt. Schackford, arrived last evening from St. Domingo City, furnishes us with a few lines from the Dominican Republic, as late as the 25th of August.

The National Congress has decreed to the (two) indestructible and immortal Santa Anna, the glorious title of Liberator and General-in-Chief of the Dominican forces, in return for his efficient services.

Buenaventura Baez, member of the Senate, has been elected President of the Republic by the Electoral College, and proclaimed by Congress on the 15th August, and we do not doubt accept.

Perfect tranquility prevailed. Much impatience was felt for the installation of the new President, as great changes in the progress of affairs were expected from the new administration. The expectations were positively kind in relation to the question of the "French Protectorate," but under all the circumstances, it was difficult to believe that France would interfere in the affairs of the country.

The American Consul, J. Elliott, Esq., together with the French Consul, M. V. Place, are spoken of as highly acceptable to the population, and are highly esteemed.

THE SAN FRANCISCO RIOT.—This affair has served the purpose of a demonstration. It has given occasion for the exercise of law, and has shown that that shore, as on this in armed revolution, is inconsistent with American ideas of order and good citizenship. It is a new testimony to the self-sustaining power of an enlightened republicanism, and cannot fail to be extensively noticed and appreciated. Under what circumstances could the efficacy of republicanism be more critically tested? In this aspect of the matter, the occurrence of the riot is not to be regretted.

It is to be hoped, now, that the citizens will feel that they have law, and that the presence of law makes their bow-knives and revolvers not only superfluous, but improper. They will do well to hold a sort of domestic "Peace Congress," and agree to a general disarmament.

NAUGATUCK RAILROAD.—This Railroad is completed to Wolcottville. Trains commenced running from Bridgeport to Wolcottville on Saturday 8th inst.

Richard D. Pepper, a resident near Inlay's upper Mills, was found drowned in the Little River yesterday morning.—*Courant*.

An odd-looking genius, rigged out in regimental uniform, was seen yesterday in the city of New York, and put in command upon the hotel register as Gen. A. Mander-in-chief of the Hungarian army about to establish a wholesale house in New York.

Washington, Sept. 12.—6 P. M. The President is recovering strength, but for the present remains in bed.

RAILROADS.—New York, Saturday evening.—The train from New York, running in contact with the Hudson River, whereby both engines were considerably injured, and the cars more or less damaged.

The second occurred near the junction of the New York and Naugatuck roads, about 6 1/2 o'clock on Saturday morning.

It seems that the New Haven 6 1/2 o'clock train for Bridgeport and the down Naugatuck train generally arrive at the junction about the same time, and the orders for one of the latter to wait on the back track until the former comes up, and then follow on. In the present instance, the Naugatuck train was behind time, and was going at such a headway as not to be able to stop in time, and of course ran over on to the other track, and before time enough had elapsed to back off, the New Haven train came along, striking the Naugatuck engine with great force and throwing it over the embankment. Fortunately the Naugatuck engine was not injured, though both engines were severely damaged.

The accident caused a delay to the late New York train to this city, which did not arrive until between eleven and twelve o'clock Saturday night. We are ready to attach blame to any one in this instance, but it does seem that there was a want of care on the part of some. We are told that the switch was placed for the New Haven train, as is usual, when the Naugatuck cars are behind time, and if this is the case, the latter would have been thrown off the track, and perhaps more serious consequences ensued, had there not been a collision of the two.—*New Haven Register*.

NIAGARA FALLS, Sept. 14, 12 M.—The splendid steamer *Albatross*, arrived at this port at 4 o'clock this morning, from Oswego, having on board the Hon. Henry Clay and suite, where they remained until after breakfast. Mr. Clay arrived at the Falls at 9 A. M., and has taken up his quarters at the Cataract House.

The Governor General of Canada is at the Clifton House, where he will address his fellow "subjects" of the Niagara District at noon to-morrow. He is expected that an address by the people will be presented to His Excellency at the same time.

Half past two o'clock.—Mr. Clay leaves for Buffalo, by the 3 o'clock train this afternoon and takes an evening boat for the west at 9 o'clock.

ARRIVAL OF HUNGARIAN REFUGEES.—The brig *Cheramo*, which arrived at this port this forenoon from Smyrna via Gibraltar has as passengers Cols. Henry Ney and Henry Villachamp, both refugees from the Hungarian army. Capt. Moore states that these gentlemen were engaged in the Hungarian army as officers in the Hungarian army, but being beaten were obliged to flee for their lives.

These refugees are both young men, thirty-two or thirty years of age, and have left everything behind them, excepting their money. They are said by Capt. Moore to be a relative of Marshall Ney, of France, and the other is a German by birth. A brother of Ney was taken prisoner and shot in his presence.

HANDSOME INHERITANCE.—Judge Jones, in the Court of Common Pleas, of Northampton county, Pa., has set aside the will of Peter Miller, a wealthy old bachelor, who died lately at Easton. The entire estate, therefore, amounting to nearly \$400,000, with the exception of a few legacies, which are paid under will, goes to Peter Miller, of Ohio, the nephew and only heir at law of the deceased. The *Easton Whig* says: "The fortunate individual who comes into the possession of so large an estate, is about sixty years of age, and resides in Morgan county, Ohio, where he has worked a farm as tenant for a long time. He has a large family; a full baker's dozen of children, all poor."

FATAL ACCIDENT ON THE PITTSBURGH RAILROAD.—As Mr. Amos Fairbanks, of Somerville, was standing on the platform at the Somerville depot this morning, waiting for the down train, he was knocked off by the Watertown up train, and fell under the train, which passed over his legs. He was killed by a few moments. Mr. Fairbanks was a shoe dealer, occupying store 38 Merchants Row in this city. He was a very estimable man, and leaves a wife and several children to mourn his untimely end.—*Boston Times*.

A smart shock of an earthquake was experienced on the 31st of August, between 4 and 5 o'clock, in various parts of the island of Jamaica.

A private dispatch received in this city states that the steamboat *My Kingdom*, exploded her boiler near New Orleans, killing 15 persons and wounding 9 others.

The river is falling and is six inches lower in the channel near to Louisville, than at our previous report.

DEATH OF A CONSUL.—Thos. Dixon, Dutch Consul at this port, died last night of dysentery.

Several vessels have arrived at this port from Nova Scotia, loaded with live stock. The cattle and horses have cut off the crops to such an extent, that the cattle, &c., cannot be supported there the coming winter. Oxen can be purchased here for \$20 per yoke, and horses for the quarter their value. Farmers owning several cows are giving away two to have the third one fed through the winter.

Married.

In this city, Tuesday morning, by Rev. Dr. Bushnell, Mr. Charles Montague, editor and proprietor of the *Massachusetts Eagle*, Pittsfield, and Miss Elizabeth Boardman, daughter of Mr. T. D. Boardman, of this city.

In this city, Sept. 17th, by Rev. Mr. Patten, Mr. Chauncey Lewis, of St. Louis, Mo., and Miss Catherine P. Owen, of this city.

In Windsor Locks, Sept. 5th, by the Rev. P. F. Sanborn, Isaac W. Thompson, of East Granby, and Maria Clark, of West Torrington, N. Y.

In Ouis, Mass., Aug. 27th, by Rev. H. Gibson, Capt. G. N. Wilder, of Painesville, Ohio, formerly of Barnhamsted, Ct., and Miss E. A. Alford, daughter of Capt. Roman Alford, of Ouis.

In West Hartford, Sept. 10th, by Rev. S. Holman, Mr. Alvin Tyler and Miss Sophia Needham.

By the same, on the 12th inst., Mr. Emory Smith, of Stafford, and Miss Sarah E. Peck, of Monson, Mass.

In New Haven, Sept. 11th, by Rev. S. D. Phelps, Mr. William Thomas, of Litchfield, and Miss Mary E. Merrick, of New Haven.

In New Haven, Sept. 13th, by Rev. S. D. Phelps, Mr. Morris B. Mix, and Miss Maria N. Hendrich, daughter of Mr. Joel D. Hendrich, all of New Haven.

In Greenville, Sept. 13th, by Rev. L. Muzzy, Mr. Edward Prentice and Miss Sophia A. Paine, all of Greenville.

Wied.

In this city, Sept. 17th, Edward Spencer, Esq., Cashier of the Conn. River Banking Co., aged 54.

In this city, Sept. 17th, Mr. John W. Berthrong, aged 24.

In this city, on the 18th inst., Mr. A. L. Gabriel, in Westfield, Sept. 15th, very suddenly, (Capt. John Palmer, aged 71—very much respected; he died Sept. 16th, Stephen Wilcox, aged 82.

In Chester, Sept. 12th, Joseph Smith, aged 63—formerly of Hartford.

In Windsor, Sept. 10th, Mr. Timothy E. Egan, aged 54.

